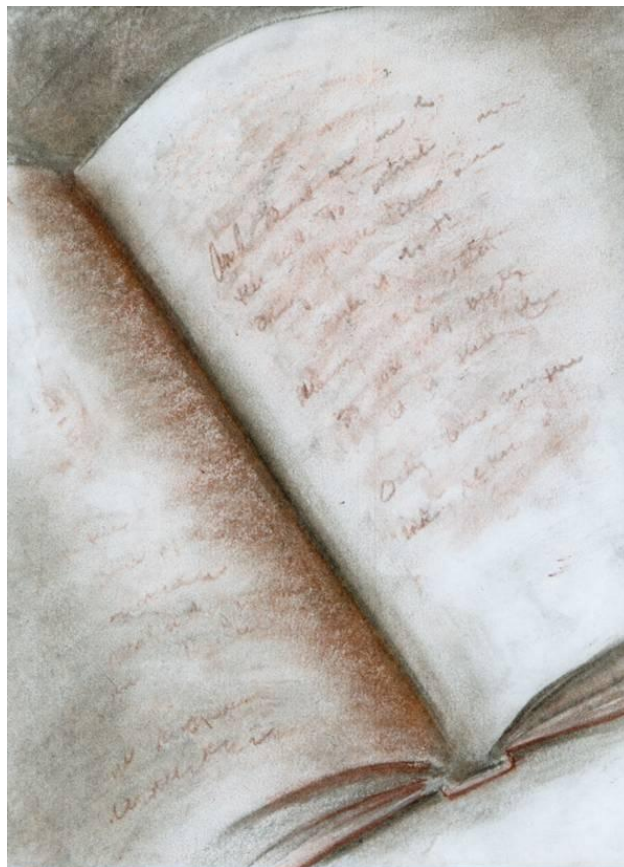


Catholic Faith, Life & Creed

A Complete Catechesis for Christian Living

Doctrinal Catechesis Session
Mary Birmingham

Eucharist: Liturgy of the Word



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Begin with the Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Opening prayer

Option 1: Use Opening Prayer from the Sunday Liturgy.

Option 2: Use the prayer which is below.

Prayer of Pope Clement XI

Lord, I believe in you: increase my faith.

I trust in you: strengthen my trust.

I love you: let me love you more and more.

I am sorry for my sins: deepen my sorrow.

I worship you as my first beginning.

I long for you as my last end.

I praise you as my constant helper.

And I call you as my loving protector.

I want to do what you ask of me:

In the way you ask, for as long as you ask, because you ask it.

Let me love you Lord as my God.

And see myself as I really am: a pilgrim in this world.

A Christian called to respect and love all those lives I touch.



Note to the Catechist

There may be more material than you can use in a one-hour session. Select and arrange accordingly. Use questions and material that is best suited for your particular group.



Read the connecting statement

to draw the line between this week's liturgy and this chosen doctrinal theme.

This connecting statement is found in the **Breaking Open the Word** worksheet for this week.

Catholic Faith, Life & Creed Version 2.0

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Version 2.0 reflects all recent revisions in the Roman Missal.

NIHIL OBSTAT
Rev. Steven Olds
Censor Liborum

IMPRIMATUR
† Most Rev. John Noonan
Bishop of Orlando

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Editors: Bill Huebsch, Diana
Macalintal, & Nick Wagner

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Catechist continues:

This is part two of the series on the Eucharistic liturgy. Part One was the Introductory Rites of the Mass. As was stated in session one: there are four parts to the Mass. This session will address the second part of the Mass—the Liturgy of the Word.

Catechist invites participants to summarize what they learned in session one: The Introductory Rites of the Mass.

- What are some of the things you learned and discussed in the session on the introductory rite of the Mass?



Sharing Human Experience

Catechist continues:

Jesus taught the crowds with his presence and his words. That continues today every time we hear the Scriptures proclaimed at Mass. We believe in the real presence of Christ in the proclamation of the Word at Mass. It will take four separate sessions to unpack the Eucharistic liturgy we call the Mass.

By way of review: There are four parts to the Mass.

- First: Introductory Rite
- Second: Liturgy of the Word
- Third: Liturgy of the Eucharist and Communion
- Fourth: Dismissal.

Catechist leads participants in the following small group exercise. Catechist shares a story from his or her own life to launch the discussion. (See appendix for example.)

Catechist now invites everyone to close their eyes and listen to the following prayer.

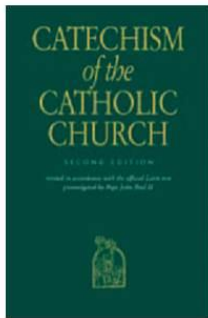
Lord God,
We gather in your name to feast on your holy word.
Your word is a living Word.
When you speak to us in your word
We are strengthened,
When you teach us through your holy word
We are challenged,

When you reveal your Presence through your holy word
We are called to holiness.

Open our eyes to see,
our ears to hear
and our hearts to make your holy word our own
So that uplifted by that Word
We may go forth and proclaim it to all the world.
We ask this through Christ our Lord.

Catechist invites participants to respond to the following questions. Catechist first shares a story from his or her life (see appendix #1 for an example). Invite participants to share with one other person.

- ▶ Have you ever had a time when you did in fact make the word your own?
- ▶ In other words, did you ever have a time when a particular passage from Scripture touched you deeply, when it was extremely meaningful for you?



Sharing Catholic Doctrine

Drawn from the Catechism of the Catholic Church

Catechist introduces the topic in this session, using these or similar words:

- ▶ Our Church documents regarding the Scripture tell us that we are fed at the table of God's Word and the table of the Eucharist.
- ▶ We feed at the table of God's word in order to be challenged, converted, and strengthened to live a gospel life and to go out and share it with others.
- ▶ We are nourished for those times when our resources are depleted and our only source is the table of God's word and the table of God's body and blood.
- ▶ The Word is a living word. We are fed by God's word.
- ▶ The word is another example of God's presence in our lives.

Words in everyday life.

- ▶ Words are powerful.
- ▶ Words are very important to our lives.

Catechist invites participants to respond to the following questions. Catechist shares an experience from his or her life then invites participants to similarly share. Surface insights in the wider group after the small group sharing. (See appendix #2 for an example.)

- ▶ Have you ever had an experience in your life in which words impacted you either positively or negatively?

Catechist invites participants to engage in the following large group exercise. Call phrases out loud that finish this statement:

- ▶ “Words can be... (for example, challenging, honest, fearful, hurtful, uplifting, etc.)

Large group discussion:

- ▶ What did your sharing experience teach you about the power of words? What can words bring about or cause?

(The following is adapted from *Word and Worship Workbook, Years, A, B and C* by Mary Birmingham, Paulist Press)

- ▶ Words are a primary vehicle of communication.
- ▶ Words build up, rip apart, affirm, and tear down.
- ▶ Words are dynamic.
- ▶ Words express profound mystery.
 - Jesus was born of a virgin.
- ▶ Words are transmitted in a multitude of ways—speech, song, sign, code.
- ▶ Words advertise:
 - Nike: Just do it!
 - Even a caveman can do it!
- ▶ Words admonish:
 - Do not look at the speck in your brother’s eye and miss the log in your own.
- ▶ Words legislate:
 - Right turn only.
 - Do not walk in the cross walk.
- ▶ Words caution:
 - Slippery when wet!
 - Children at play.
- ▶ Words express history:
 - Today will go down in infamy!

- ▶ Words hurt marginalized groups of people.
 - Pick yourself up by the bootstraps and get a job!
 - Learn English!
- ▶ Words convey responsibility:
 - “Carry your cross and follow me”
 - A stitch in time saves nine.
- ▶ Words promise change.
 - Change you can believe in!
- ▶ Words are dynamic and they are powerful.
- ▶ Hurtful words are difficult to take back.
- ▶ Words teach, challenge, admonish, invite, convict, and invite deep interior transformation.
- ▶ Words communicate.
- ▶ God chose the medium of word, the word made flesh, to communicate his presence to the world.
- ▶ Words convey human meaning and emotion.

Words in Scripture

Catechist invites participants to share with one other person.

- ▶ Is there a story from Scripture that gives you comfort or strength?
- ▶ What is your favorite Scripture?
- ▶ Why is that Scripture meaningful for you?

Catechist continues:

- ▶ Words in Scripture, like words in everyday life, are also dynamic and powerful.
- ▶ word in Scripture connotes an even broader interpretation than *word* in everyday life.
- ▶ word in sacred Scripture is a living *word*. It connotes not just a certain dynamism but also multiple layers of meaning.
- ▶ word in Scripture expresses God’s own self, the revelation of God.
- ▶ word in Scripture is synonymous with action, it is an event.
- ▶ The word of God was spoken and the heavens and earth were created, the firmament was set in the sky and human beings were created in God’s image.
- ▶ word in Scripture reveals God’s promises.

- ▶ Our Church teaches us that when the word is proclaimed in Mass, it is Christ himself speaking to us.
- ▶ The word of God refers to sacred Scripture, to God's action in history, and to Jesus Christ.

Catechist leads wider group discussion:

- ▶ From your experience of God's word in sacred Scripture and all we have said about the meaning of God's Word, what conclusions might we draw about the word of God?

- ▶ God's word is...

Catechist elicits their responses and summarizes as follows:

- ▶ Scripture reveals the living presence of God in our lives.
- ▶ When the word is proclaimed in liturgy, God speaks to us.
- ▶ The word invites us into relationship with the living God.

The Church teaches us:

- ▶ The Church restored the importance of the word in all liturgical celebrations.
- ▶ The Constitution on the Sacred Liturgy tells us: "The two parts, in a certain sense, go to make up the Mass, namely the liturgy of the Word and the liturgy of the Eucharist, are so closely connected with each other that they form one single act of worship" (CSL 56).
- ▶ We celebrate the presence of Christ in word and sacrament.
- ▶ The General Instruction to the Roman Missal tells us that we are fed at the table of God's word and the body and blood of Christ.
- ▶ "In the readings, the table of God's word is prepared for the faithful, and the riches of the Bible are opened to them" (GIRM, 57).
- ▶ God speaks to us when Scriptures are proclaimed at the eucharistic liturgy. We experience God's sacramental presence.
- ▶ We are called to listen and respond to God's word when it is proclaimed.
- ▶ Our response is to promise to listen to Jesus' teaching and follow the example of the gospel.
- ▶ When the word is proclaimed in the eucharistic liturgy, we are active participants. We listen, respond, sit, stand, sing, and praise God with heart and soul.
- ▶ We enter into holy dialogue.
- ▶ The Holy Spirit prepares the way and opens hearts so that the word can take deep root in God's people.
- ▶ St. James exhorted us to not only be hearers of the word but doers of the word.
- ▶ We do not simply give theoretic assent to his word, but we promise action. We promise to become God's word out in the world. We promise to become a living word by the example of our lives.

Catechist shares stories of hearers and doers of the word. See appendix #3. Catechist invites participants to

share stories of their own, people they know who have listened to the Word of God and acted upon it.

Catechist continues:

- ▶ The word of God invites us to completely turn our lives toward God, complete and total metanoia.
- ▶ The Introductory Rite prepares us to experience God's presence in word and Sacrament—in the Liturgy of the word and the Liturgy of the Eucharist.

Structure of the Liturgy of the Word

- ▶ God speaks to us through the readings.
- ▶ There are three readings from the Scriptures.
- ▶ The readings proclaim all the wonderful things God has accomplished throughout salvation history.

We listen to the first reading.

- ▶ The first reading is taken from the Old Testament or during the Easter season, the Acts of the Apostles.
- ▶ We hear the stories of salvation accomplished by God since the creation of the world, the story of our Jewish ancestors, the people of Israel, and how their stories of faith have been passed down to us and are now our stories of faith.
- ▶ We hear that God created the world and entered into a covenant with the people. We hear that God promised to be their God and they in turn would be God's people.
- ▶ We hear that God was present to Israel as a community of people, just as God is present to us today in the community of believers.
- ▶ We hear that God delivered Israel from bondage and gave them a new home to call their own.
- ▶ We hear the prophets challenge the people and point them to a future messiah.
- ▶ But ultimately, the Old Testament points us to the fulfillment of salvation through Jesus Christ.

Catechist invites participants to respond to the following questions in the wider group.

- ▶ If the liturgy is a dialogue with God, then God spoke to us through the first reading of the last Sunday liturgy we experienced.
- ▶ In what way did God speak to us in that liturgy?
- ▶ What was God's message to us?
- ▶ What was your response to God's message?

We respond with an acclamation.

- ▶ The reader ends the proclamation of both the first and second reading by saying: "The word of the Lord."

- ▶ We respond: “Thanks be to God.”
- ▶ Our response is an affirmation that we can do no less than give God our praise and thanks and so we joyfully resound, “Thanks be to God!”

We listen in silence.

- ▶ After the word is proclaimed, there is silence. In that silence, we reflect, we listen, we make the word our own. We take possession of it and allow it to wash over us.
- ▶ Thus, time must be given to reflection on what we heard.
- ▶ God’s word is alive for us today. God continues to speak to us and invite us into deeper relationship with him. God challenges us to be alert. Silence provides the necessary quiet space to hear, react, and integrate all that was heard.

We respond with the responsorial psalm.

- ▶ When God speaks to us, we can do no less than respond.
- ▶ Our response is to use God’s own prayer book, the Psalms.
- ▶ The psalms are songs of praise; they express every human emotion—joy, sadness, sorrow, despair, anger, praise of God.
- ▶ When we put words to our intentions. We give them flesh. Remember, words have power!
- ▶ Through our sung prayer, we commit to be hearers and doers of the word, to do the will of God.

We listen to the second reading.

- ▶ The second reading is taken from the New Testament.
- ▶ Stories and teachings of the apostles and the first Christians such as Peter, John, James, and Paul reveal how the first Christians promoted the gospel and lived it in their everyday lives.
- ▶ As we hear stories of how the Christian Church developed and the way in which Christians shed their blood to evangelize their world, we are reminded of the implications of Christian discipleship.
- ▶ Hearers of the word are actualize the word.
- ▶ They are to open their hearts to the fire of conversion and allow the word to transform their lives.

We respond with another acclamation.

- ▶ Again we respond to God’s word. “The word of the Lord.”
- ▶ “Thanks be to God.”
- ▶ Again we reflect in silence.

We listen in silence once again.

We respond with the gospel acclamation and procession.

- ▶ We express our greeting of the Lord who is present to us in the proclamation of the gospel.
- ▶ We joyfully greet him with our Alleluia's or, during Lent, other songs of praise.

We listen to the gospel.

- ▶ The third reading proclaims the life of Christ from the perspective of Matthew in Year A, Mark in year B, and Luke in year C. Readings chosen from the Gospel of John are interspersed throughout all three-year cycles.
- ▶ When the gospel is proclaimed, it is not a history lesson unfolding before us even though it is historical. When the gospel is proclaimed, we believe that God is speaking to us today.
- ▶ God speaks to every generation through the proclamation of his word.
- ▶ The gospel of Christ is as relevant today as it was to those who walked the earth with Christ as the gospel unfolded in time and history.
- ▶ The kingdom Jesus proclaimed and inaugurated is the kingdom we continue to promote.
- ▶ He gave us the keys to that kingdom and commanded that we live and preach his gospel within the kingdom so all can go outside its walls to invite others in; this is our primary role as Christians.
- ▶ Thus, we are reminded by the Church in the Introduction to the Lectionary for Mass that when the gospel is proclaimed in the Sunday assembly, Christ is present (#4). Christ is present to us in the sacrament of word and table.
- ▶ Christ not only speaks to us in his word, he teaches us how to live, how to be disciples, preachers, teachers, and healers. He teaches us how to do what he did.
- ▶ Imagine if our marquee outside read, "Today Jesus Christ is present to us in the flesh and will be giving today's homily." We could not house the hordes that would come! Yet indeed that is exactly what takes place each time the gospel is proclaimed.
- ▶ Thus, our response to Christ present in the proclamation of the gospel can be nothing less than a heartfelt response: "Praise to you, Lord Jesus Christ."

We listen to the homily.

- ▶ The purpose of the homily is to increase the word's effectiveness in our lives (GIRM 65).
- ▶ The homily is a reflection spoken by the priest or deacon intended to make appropriate application of the message of the gospel to our everyday lives.
- ▶ The homily invites transformation, change in behavior and attitudes, and promotes effective action. The homily invites the faithful to be hearers and doers of the word.



Sharing Faith

Catechist leads a brief discussion:

- ▶ In what way did this week's homily accomplish its goal?
- ▶ In what way did the priest or deacon make the word come more alive in us?
- ▶ In what way was the word made more effective within us?
- ▶ What were some of the pearls of wisdom you heard?
- ▶ In what way were you invited to be a hearer and doer of the word?

Catechist continues:

- ▶ Since liturgy is a conversation with God, a dialogue, how do we respond to the proclamation of the word?
- ▶ We respond to the entire Liturgy of the word by affirming what we believe.
- ▶ We stand before God and one another and acclaim and affirm that upon which we are willing to stake our lives. We make a profession of faith; we pray the Nicene Creed.

Dismissal

- ▶ Catechumens are dismissed to break open the word of God that was just proclaimed.
- ▶ Catechumens feast at the Table of God's word during their formation period.
- ▶ The faithful feast at the Table of God's word and sacrament.
- ▶ Catechumens are dismissed before the Creed since they will make their first profession of faith at baptism.

We respond with the creed.

- ▶ When the Nicene Creed is proclaimed, we profess and acclaim our faith. We articulate what we believe, the essential truths of our faith.
- ▶ All the essential truths of Christianity are embodied in the Creed.
- ▶ We formally give our assent to those truths and we affirm that we will accept and live by the principles and teachings inherent in them.

Prayers of the Faithful

- ▶ We, the people of God, pray for the needs of the Church, the world, poor people and people with needs.
- ▶ We pray for the Church community.

- ▶ Intercessions bring the liturgy of the word to a close.
- ▶ We stand during the Prayers of the Faithful because we exercise our role as a priestly people who stand before God to intercede for the needs of the world.
- ▶ The Prayers of the Faithful bring the Liturgy of the word to a close.

Further reflection:

- ▶ All the readings are found in a book we call the lectionary.
- ▶ We honor that book as it is a primary symbol in our Church.
- ▶ The stories of the gospel are so revered that they are in a separate book we call the Book of Gospels.
- ▶ We sit to hear the first and second reading proclaimed. It is a posture of receptive listening, just as the people sat to listen to Jesus on the hillside.
- ▶ We stand to greet Christ in the gospel acclamation and to honor his presence in the proclamation of the gospel.
- ▶ We sit during the homily as a sign of our receptive listening.
- ▶ We stand during the Creed and the Prayers of the Faithful.
- ▶ We listen to God speak to us in the Liturgy of the word.
- ▶ The word teaches, convicts, challenges, invites instructs, transforms and evangelizes.
- ▶ We are called to go out and bring God's word to the world.
- ▶ Pope Paul VI said: "The Church exists in order to evangelize" (On Evangelization in the Modern World, 14). We are called to go out and share the good news.
- ▶ Alexander Schmemmann said that when we gather for Eucharist on Sunday we are praying for the coming of God's kingdom. We pray for the kingdom yet to come as we work toward establishing his kingdom on earth. Schmemmann tells us that the liturgy is the most perfect example on earth of the future heavenly kingdom, of what God's kingdom in heaven will be.

Catechist continues:

The prophets tell us that in God's kingdom there will be perfect harmony.

- ▶ The lion will lay down with the lamb.
- ▶ There will be no more war.
- ▶ Enemies will be no more. All will worship the Father in Spirit and Truth.
- ▶ This is what the eucharistic gathering intends to echo.
- ▶ We gather to worship our heavenly Father, to become his body; to become the perfect kingdom of God on earth.
- ▶ Petty animosities and hatreds will be left behind.
- ▶ In spite of the diversity of the worshippers:

- Republicans sit next to Democrats.
- Gator fans sit next to FSU fans; Giants with Patriots
- Africans, Europeans, Asians, Latinos—we are all equal brothers and sisters in God’s community.
- All enmity and hatred is left at the door.
- ▶ All people come together and together we are given a foretaste of God’s kingdom as we work to establish his kingdom here and now.
 - We rehearse for heaven Sunday after Sunday.
- ▶ The faithful are strengthened to be hearers and doers of the word.
- ▶ The faithful are strengthened to become the word; to let their lives be a book of faith.

Catechist continues:

- ▶ We must ask ourselves: “Who in our world needs to hear the good news of God’s love?”
- ▶ The Catholic Catechism (1397) reminds us that Eucharist commits us to the poor.
- ▶ Christ told us we must sell everything and give it to the poor.
- ▶ Jesus proclaimed the good news to lowly, the unclean and those on the bottom of society’s ladder.
- ▶ Jesus took his message into the highways and byways—he did not simply take it to the good churchgoing folks of his day. He took it to the least of my brothers and sisters.

In summary: In the Liturgy of the Word:

- ▶ The faithful enter dialogue with God.
- ▶ This dialogue is sealed in the sharing of Christ’s body and blood; sharing of the eucharistic meal.
- ▶ In this dialogue with the Lord, the people:
 - Listen to God’s holy word.
 - Reflect on it in silence.
 - Respond to it in song.
 - Make appropriate application for their lives.
 - Touched by the word, they profess their faith.
 - Intercede for the needs of the Church and world.
- ▶ Ultimately, God’s word is alive; God’s word is active.
- ▶ We are called to be hearers and doers of the word.



Community Connections

Catechist invites participants to relate what was shared today to an experience in their lives.

- ▶ Liturgy, Scripture, and doctrine challenge us to transform our lives so that we can go out and help transform the world.
- ▶ In what way is God calling you to take the Word out into our world? What is taking place this week in our parish or wider community that will facilitate you sharing the good news?

Catechist informs the group of any parish activities taking place and arranges for group participation.



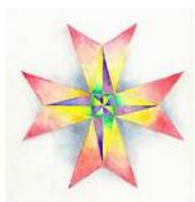
Mystagogy & your decision for change

Catechist invites participants to share with one other person.

- ▶ In what way are you presently a hearer and doer of the Word?
- ▶ How might you more fully live as a hearer and doer of the Word in your specific world—home, work, and social network?
- ▶ What needs to change in you to more fully become a hearer and doer of God's Word?

Journal

Question for reflection in your journal throughout the week: "In what way have you accepted the challenge of last Sunday's gospel? In what way have you allowed it to wash over you and transform your life?"



Closing Prayer

Option 1: If this is a catechumenal session, end the session with Intercessions, Doxology (“Glory be to the Father...”), a minor rite—a blessing or minor exorcism, RCIA # 90-97.

Option 2: Intercessions, Read: Isaiah 55:6-11; Masses and Prayers for Various Needs and Occasions. Opening Prayer #14: For the Spread of the Gospel, Sacramentary.

Appendix

1. STORY OF MY DAUGHTER AND 9/11

The day the World Trade Center was struck, I watched the news account and realized that my daughter would be going into that building about that time. It would be five hours before I would hear she had survived the explosion. I could not think, I could not pray. All I could do is ask God to sustain me. What came to mind for me is the story of Jesus and his disciples in the boat, in the storm. They were terrified as was I. Jesus simply rebuked their fear. That story sustained me in those five hours. All I could hear was Jesus saying, “Be not afraid.” It is a Scripture that has become a sustaining rock whenever crisis hits our family. I remember Jesus in the boat with the fear-filled disciples, disciples who had seen his power before and yet were still frightened. Jesus is the only source of my calm and the only source of peace no matter what happens in life.

2. STORIES OF HOW WORDS INFLUENCED EITHER POSITIVELY OR NEGATIVELY.

a. A woman shared how she had a terrible argument with her sister. She uttered unspeakable, hurtful words. The minute she said them, she was sorry. She apologized repeatedly, but their relationship was never the same after that hurtful encounter.

b. A nun who worked at the diocesan level shared with a regular parishioner the talents she could see in this woman. She told her that she thought she had speaking skills and would be a good minister of the Church. Her words opened the woman’s eyes to see and respond when doors open for her. Her affirmation had a profound effect on this lady’s future Christian journey that would lead to a very public ministry.

c. A woman shared how her husband was very ill from infection from a ruptured appendix. Doctors were not sure of the outcome. Three simple words said in a heartfelt, serious, meaningful and ultimate manner changed the future course of their relationship. Three simple words, “I love you,” spoken by someone in pain and fearful of pending death, would be forever indelibly printed on her soul. Never had she been more aware of his love for her than in that moment.

d. A child was entering the eighth grade. His brother was a year ahead of him. On the first day of school, the teacher said to the child. “You have a long way to go to fill your brother’s shoes.” He vowed never to fill them.

3. STORIES OF HEARERS AND DOERS OF THE WORD

A young woman shared how she and her children attended a session to prepare them for first communion. Because of the word that was shared in that session, this woman and her family decided to reach out to the poor and homeless. Each time they went grocery shopping, they purchased a bag for the homeless in their city. They fed local homeless people. Ten years later the family is still feeding homeless people. Now the children are grown, and their children are doing the same. They were hearers and doers of the word.

Another woman was so touched by the compassion of Jesus toward the sick and the dying that she took in a homeless woman who was dying and cared for her until she died.

A doctor attending sacramental preparation sessions with his children after reflecting on the word of God was so touched by the word that he said it helped him get through a bitter divorce. He was able to forgive his wife and move on with his own life.

A man discovered that his company was going to lay off workers. He further discovered that one of the workers was an elderly gentleman. He went to his boss and told him to lay him off instead because he was young and would have an easier time finding work. God would take care of him and his family. The next day his boss called him into the office and gave him a severance package of \$60,000. The boss told the young man to go back to school, learn a new career, and to use the money to take care of his family while doing so.

Handout on the Liturgy of the Word

Ritual Structure of the Mass

Introductory Rites

Week after week, we gather and are formed into God's people.

Liturgy of the Word

We listen, proclaim, and encounter the living word of God.

Liturgy of the Eucharist

We remember and make present the actions of Jesus in the Eucharist.

Communion Rite and Dismissal

We are dismissed to go out and live as a new creation.

Structure of the Introductory Rites

Song: Gathers the people and helps the assembled community become a worshipping community and to listen to word and celebrate Eucharist.

Procession

Greeting: Priest greets assembly, mutual acknowledgment and evocation of the presence of Christ,

Introductory Rites

Rite of Sprinkling: God is praised and thanked for saving us through the waters of baptism.

Penitential Rite: litany of praise to Christ our redeemer.

Gloria

Opening Prayer

Completes introductory rites and through petition to God, sets the tone of the celebration, and prepares assembly to hear the word of God.

Liturgy of the Word

First Reading

We actively listen to stories of salvation from the Old Testament. (Exception: Acts of the Apostles during Easter season.)

Silence...we integrate what we heard.

Psalm: We respond with God's own words, words that have expressed the faith of the people for centuries, the prayer of the Church.

Second Reading

We actively listen to the stories and exhortations from the letters of the New Testament.

Silence...we assimilate.

Gospel Acclamation: expresses the people's greeting of the Lord.

Gospel

We listen to the proclamation of the gospel.

It is Christ himself speaking to us.

Homily: Demonstrates that Word is indeed alive in the midst of the people today!

Profession of Faith

People respond and give assent to word of God heard in readings and homily. Before they celebrate the Eucharist, they call to mind the rule of faith.

Intercessions

The assembly asks God to hear its prayers for all humanity. Exercising their priestly function, the faithful pray for the Church, humanity and the world. They are prayers of petition.